/644 cont./

584 593 It has also happened, as Sara recalled, that the two lovers decided to elope, that they renounced any kind of marriage celebration, and that they remained away from their parents until they no longer feared reproach. Even if a child should be subjected to threats, he would find sufficient support from close relatives against the inadmissible interference of parents, if only he does not become intimidated and stands his ground. It is the special duty of the uncle to help so that every young person who wishes to marry is permitted to make an absolutely free decision. In case the uncle's influence on the parents does not bring results, he can even influence public opinion against them if they restrict their child's freedom of choice. All opposition dissolves automatically when the young couple has a child to be cared for. Thus, a person who must fear the disapproval or resistance of parents toward a marriage elopes with his partner; once the couple is blessed with one or two children, no one can interfere or separate them.

587 /645/ A woman who becomes a man's second wife also has unrestricted freedom of choice. If she is a widow, she must sometimes be glad if a man will take her, whether she likes him or not, and she suppresses her own wishes without a murmur. Her position is more favorable if an older man, whose wife has perhaps become incapable of working, woos her. From the start she can then secure for herself certain rights and a favorable position in the family. In the great majority of polygamous marriages the two women are sisters (21); the second one to be taken by the man is

595

21. This custom may be verified in Bridges' (i):21 words: "When a man married more wives than one they were generally sisters, which fact tendered greatly to strengthen the family party" /cited in English/. Relationship by marriage as such does not constitute blood relationship, hence does not hinder marriage (p. 417).

thus frequently better situated in many respects than in a monogamous marriage.

/648 cont./

584 604 quickly, he himself openly approaches his uncle with the request that he tell the father of his heart's urgent desire. The uncle fulfills his mission without delay and without expressing any doubts or advising against it. If the boy has no indáruwa, his maternal uncle, íman, helps him. The girl takes the same steps with her maternal aunt as soon as she has learned from her lover that his mission /649/ is already on the way to his father. The aunt also does not remonstrate with her; in fact, if the girl has given her consent to a boy whom she also likes, she is even happy about the decision. She brings the news to the mother.

The parents are never directly informed by their own children of the latter's wish and plan to marry. It is partly veneration and partly modesty that seal their lips. The only legally justified [582] decision or judgment that the parents can exercise is for them to prove and vouch for the fact that the two lovers are not related by blood. If this were actually the case, the marriage could not take place. With this point settled, the parents of the boy and of the girl discuss the plan of the couple with their respective relatives. Not infrequently the child is present and at the same time is given some advice. Finally, the uncle, as well as the aunt, insists that the parents give their final consent which they personally make known to the boy or the girl. The two lovers tell each other of the desired result.

584 604 626 The arrangement we have just described is generally made within a few days. Naturally, the intention of the young people is the topic of conversation in the whole neighborhood. After all, the planned marriage is to become known everywhere, and it is chiefly the uncle and aunt who consciously work toward this. Nelly told me that public opinion and the help of the community are to be won for the lovers, particularly if one of the pair of parents is opposed to their child's intention. Obviously this arrangement serves to assure freedom in the choice of a mate. In spite of all this, but very rarely, the stubbornness of one of the pair of parents or the selfishness of an uncle or aunt does not permit the desired union of the young people. In the first instance, neither the boy nor the girl dares confide in the uncle or aunt; in the other instance, the uncle and aunt misuse their authority, against which the lovers cannot summon the courage to seek help

/649 cont./

584 elsewhere. In the opinion of the majority, such abuses are re-
604 garded as unjust; hence the guilty ones -- they are aware of be-
626 ing such -- make a secret of the fact that they have interfered without permission. The relatives and the larger community are steadfastly and as a matter of course on the side of the lovers, provided always that blood relationship is excluded. To the extent that the general public knows of the marriage plans of the couple, it prepares steadfastly for the forthcoming marriage. Meanwhile the aunts and female neighbors approach the girl in friendly good-will and wish her all kinds of happiness for the future, making this dependent on the recently imparted advice and the earlier instructions on the occasion of the menarche. The boy is merely given additional earnest warnings in case his conduct requires it.

587 When a couple enters a second marriage, the /650/ formalities that apply to the first marriage are omitted. "They are simply no longer necessary," as Calderon emphasized. "The couple know very well that they need not let themselves be influenced by anyone in their decision!" In one way or another, however, the newly wedded couple tells those nearest them of their union, so that the public in general will soon learn of it.

584 Marriageable young people in olden times were in an in-
182 comparably more favorable position; each one, following the dictates of his heart, selected from many persons the one desired. For the last few decades marital conditions have been affected by a complete disintegration of the natural order. They *do not offer even a slight guarantee that the Yamana will continue* as a people. In fact, the fate of the Yamana is already sealed.

7. Obstacles to Marriage

582 The basic freedom in the selection of a mate does not eliminate the fact that there are some things taken for granted which prohibit marital union. All adults are well informed about them. In particular it is the duty of the parents under no circumstances to permit the marital union of their child with a related person (p. 416). A few introductory remarks will be given before we list the actual obstacles to marriage.

/651 cont./

595 837 his wife. Their marriage takes place without any formality, and the sexual relations between them become known to the neighborhood at the latest when pregnancy is well advanced, if not long before. If the man has no valid reason for this step and is guided merely by sensuality, he must be prepared for the bitter reproach and biting irony of his neighbors, intended to censure severely his weakness of character. Marriage with two sisters is not forbidden, but public opinion demands a reason for it, such as that the first wife cannot do her work because she is ill or that she has been blessed with a great many children. She perhaps had invited her sister into the hut as a helper, and since the latter adjusted well, the lawful wife will finally, on her own initiative, propose to her husband that he likewise regard her sister, who is probably always younger, as his wife. This is one way in which polygamy arises. Sometimes, also, consideration for the still unmarried sister-in-law will lead to it, for if she has become accustomed to her brother-in-law over a period of time, she will not look for another man, but will wait for her brother-in-law's proposal, or she will force herself upon him so insistently that he will yield to her wish. Her sister may not even be in favor of it.

587 Closely related to this is the view that, upon the death of his wife, a man has a certain right to his unmarried sister-in-law. If he proposes to her, she probably always accepts. If she refuses, however, and he nevertheless wants her, he may bring her into his hut by force. This is known as kulatuku. This happens very rarely, however, for everyone knows that a woman who follows a man only because she is forced to do so cannot be held permanently.

Economic conditions in Tierra del Fuego make it imperative for every adult to marry, hence widowed persons (pp. 413, 480) do not remain alone very long. This sometimes leads to a considerable difference in age between the two partners, which does not constitute an obstacle to marriage and is apparently not even regarded as improper. An active young woman is more useful to an older widower than a woman as old as he is. For her part, the young creature expects to be treated with understanding by a quiet old man. From both sides, therefore, gentle pressure is exerted for the marriage of an old widower with a young woman(27).

27. It is an exaggeration, however, when

/654 cont./

582 587 the young wife, her mother was the wife of a man then alive. She had two or three children who died. When the mother's husband died, Domingo took her as his wife, but this was after he had married her daughter" /cited in English/.

582 881 648 A final obstacle to marriage is based on a sort of sponsorship namely, on the relationship of all adults to the candidates who have been entrusted to their special care in the čiexaus, the youth initiation. Their relationship is regarded as that of parents to their children, accompanied by certain rights or duties which never cease as long as one of the two parties is living.

582 626 The community as a whole, especially the relatives, are vigilant regarding the valid obstacles to marriage; it is their duty to interfere if anyone dares to violate them. Infringements by individual persons in exceptional cases and more recently as a result of the unusual composition of the population cannot be avoided, since the public does not have effective measures of control and since the guilty party avoids the loud mockery and scornful gossip of his neighbors by keeping to himself. The erection of certain barriers in the form of real obstacles to marriage proves with unmistakable clarity how highly the Yamana regard the institution of marriage and the sound judgment they show in evaluating the meaning of their only social alliance. My questions about the possibility of a marital union between relatives and adopted persons obviously horrified them, and they found it unpleasant that such prohibitions, which are sacred and venerable to them, should be even casually mentioned.

8. The Marriage Ceremony

575 In the foregoing pages we have described the development from the first slight amorous inclinations of two young hearts to their definite decision to marry, as well as the attitude of the relatives of the couple. The lovers never link themselves together in a definite, solemn declaration of their willingness to marry, as in the manner of our engagement. Nor do the Yamana know anything

/681 cont./

562 minutes, but for the woman it is accompanied by several hours
593 or an entire night of suppressed pain. The deeply felt mortification
152 pains her incomparably more than the blow or beating.

An irascible and violent husband never has a good reputation,
562 even though at times he might have grounds for dissatisfaction
593 with his wife. None of my informants could remember that a
626 woman had ever suffered serious physical harm from maltreatment. Her relatives would not have let matters go so far, but would have helped her to escape before it happened. Basically, public opinion condemns any physical attack on a woman, and whenever it occurs people take a definite stand against the man or against his wife, depending on the case, in order to prevent a repetition of such quarrels.

562 In contrast, there is a considerable number of henpecked hus-
593 bands among the Yamana, according to the statements of the three Lawrence brothers. There is no exaggeration in Bridges' (i):21 words that "not a few men are domineered over by their wives" /cited in English/ (73). Walter is one of these men,

73. Fifteen years later, Bridges (h):210 repeated this sentence without changing it.

helpless in the hands of his wife. Even more, Julia is really a mannish woman, and the not very energetic Alfredo, sometimes at his wits' end, lets her have her way. In contrast to these two couples, /682/ Carmen suffers so much from the brutality and violent outbursts of Calderon that all her fellow-tribesmen pity her and sympathize with her. At present, just as in former times, an individual incident may occur in which the wife bursts out and takes violent measures against the man, without however, actually establishing petticoat domination. Lovisato (b):146 gives an example: "We have seen a wife justifiably strike her husband, without the other wives present taking her part or they themselves understanding the grave deed" /translated from Italian/. This, too, shows the occasional considerable independence and arbitrariness on the part of the wife toward her husband.

593 Aside from the above-mentioned disturbances in marital life,

/688 cont./

586 circumstances, even regarded as justified. A few travelers have described divorce as such an indifferent step that their numerous errors are obvious (98) and generally the result of utter ignorance

> 98. A more contemptuous tone than that of Martial:199 is scarcely possible: "The total absence of any guarantee in these [conjugal] unions, moreover, frequently results in their rupture, through the fault of the man more often than that of the woman. They take each other and leave each other, following the whim or interest of the moment" /translated from French/.

of the solemnity of marriage. True family life, such as is reported by many reliable observers, would not come about even in Tierra del Fuego if every person could replace his life's companion with another at will, according to the principle of a supposed "continual promiscuity" /translated from French/ (Martial:200). True, each additional child draws the marital tie tighter between the two partners, but no less strong is the love between young married couples, which continues almost undiminished up to the appearance of /689/ the first child (99).

> 99. In this respect Bridges' (e):333 assertion that "the conjugal bond was weak until it was strengthened by children" /cited in English/ does not mean much.

586 It is lawfully permissible, however, for married people to sepa-
626 rate if they have a reason for it. The people generally have a sensitive feeling about this and are not deluded by extenuation or false appearance, and although they cannot usually avoid injustice, their sharp weapon, namely, the discussion of conditions which cannot be condoned, remains effective for years.

586 The chief reason for dissolving a marriage is maltreatment by a brutal husband, yantina, under which the wife must suffer. Very early Bridges (a):184 reported: "Cruel treatment often

/711 cont./

SH6 people have an idea that if the father sits not still for three days after the birth of his infant, it will not survive" /cited in English/. On August 16, 1865, Bridges wrote: "It is considered by them proper that a man whose wife has lately given birth to a child should abstain from throwing stones, either by hand, or by sling, at birds" /cited in English/ (VSA:XII, 273;1865). If he should do this, his child would become bald, as we learned. A man who has just become a father stays in his hut all day and abstains from the foods that are forbidden. He eats very moderately and abstains from his customary work. Although he does not pretend to be sick, nevertheless he is relieved of his daily duties and squats idly beside the fire. Neighbors and relatives provide food for him and his family since they require little during these days. The man truly acts as though his being away from the hut and the exertion of any kind of work would seriously endanger him and his family. He /712/ does not do anything directly for the newborn child; it is left entirely to the mother. He observes the accepted rules "because from olden times that is the way it must be, and otherwise the child would be unhappy or deformed!" As much as possible, of course, the family also avoids distant and taxing canoe trips, probably also in order to protect the newborn baby as much as possible. The father may use his hands, but not tools and weapons.

SH6 Since the men enjoy working, they resume their daily occupa-
461 tions soon after the birth of their second and each subsequent child,
676 but just to make sure, they have a yêkamuł exorcise all evil. In the case of the first child every man very closely observes the prescribed rules. An occasional idler takes the birth of a subsequent child as an excuse and considers only himself for an unduly long time, to the disadvantage of his family and the chagrin of the neighborhood. The neighbors, however, do not curtail their help, but continue to give it out of sympathy for the mother, since no one feels any responsibility to support a negligent man taking his ease. Although he pretends and consoles himself with the illusion that he is obeying the strict regulation, his neighbors have a different opinion. Calderon was a horrible example of this so-called obedience to the regulations. He concealed his laziness under the pretense of shielding the baby from harm. He was 28 years old and already had seven children; after the birth of each of them he continued his idle ways for several weeks to such an extent that the other families talked about it very disparagingly.

/724 cont./

847 woman bear all daughters, the youngest is /725/ sometimes killed" /cited in English/. These reports originated at a time when Bridges did not yet have sufficient insight into the social conditions of the Yamana. Although he later repeats certain details (150),

> 150. For instance, he (h):208 and (i):21 merely says: "Deformed babies are destroyed at birth, but only if the deformity is great...." /translated from Spanish/. "Infanticide was rare, and when it occurred was generally the mother's act, on account of being deserted by her husband, or annoyance at the complaint of her neighbors over the child's crying" /cited in English/.

in his last publication (k):240, 1893, he limits himself to the following: "Infanticide was very rare among the natives, although not completely unknown; in such cases the victims were almost never male children" /translated from Spanish/. On occasion Bridges (e):333 calls infanticide one of the many evils which is supposed to have disappeared since the Anglican missionaries have been active in the Cape Horn region.

847 In view of these vacillating reports, we would be justified in
•634 omitting any comment, but in order to prevent any doubt, we shall add a brief correction here. Infanticide has never been a widespread habit among the Yamana. Fred Lawrence and Calderon denied any intentional killing of a child, because of the spiritual disposition of our natives. They did admit what I had discovered from other sources, namely, that a deformed baby was consciously neglected by some mothers so that it would soon die (p. 807), but these mothers never talked about it with other people. In August, 1923, I discussed with Fred the four reasons for infanticide summarized by Cooper:171 from Bridges. He gives "the following cases: Desertion on the part of the husband and father, great deformity in the child, too much annoyance to the clan from the child's crying, too many girl babies" /cited in English/. I shall here reply very briefly to each one of these. If in the case of "desertion on the part of the husband" a woman were to murder her child as well, she would make herself utterly

/726 cont./

847 626 desolate. Under normal circumstances this cannot possibly be accepted. If an overwrought woman let herself be carried away to such an extent that she would do this, her relatives would immediately call her to account and make her atone for the crime. Secondly: a misshapen monster ("deformity") was immediately and silently destroyed by the midwife or the mother; other people were not told of it, and only the father, perhaps, was given a slight hint. It is almost ridiculous to mention the discomfort of the neighbors caused by the child's crying as the third reason for its murder. Such gross stupidity has never been reported from any other region. Foegian children cry very little in any case (p. 530). If their crying bothered anyone, he could always build his hut elsewhere. Fourth and finally, neither a father nor a mother who expected a boy would have killed a girl following many sisters, for each child is of untold value to them. This murder would by no means have remained secret and would always have been severely condemned. /726/ Fred Lawrence very emphatically dismissed these four motives for infanticide maintained by Bridges (160), with the exception of a deformed prema-

> 160. It would be most uncritical to rely on Fenton to prove infanticide, because, as John Lawrence assured me, he passed through that region once in two days without contacting the natives.

ture birth.

847 845 626 It is not to be denied that a deformed or premature child, unfit for life, is done away with, but a rumor that I heard proves how carefully a woman must go about it. Walter's wife had a child in 1906, half of which was a normal human being, but the other half of the body was supposed to have been covered with feathers. When she saw it after delivery, she became frightened, as did the two women who attended her. She decided to kill it immediately and did indeed hit it on the head with a hard object, but the creature went on living. Then she threw it on the ground with great force. Even then, however, it was not dead, so she buried it in the ground and covered it with a layer of stones; it continued to

/726 cont./

847 cry from under the ground for some time, but finally it stopped.
845 Although Walter's wife herself did not divulge any details about
the incident, her attendants on that occasion apparently gossiped
626 about it. Since then she has not been safe from silent, but clearly
noticeable reproaches from other women who severely condemned
her action. Only a few of her friends sympathize with her about
her misfortune. Everything points to the fact that the Yamana
never approve of infanticide and severely condemn the malefactor.

6. Child Statistics

163 Through a regrettable error Martial:196 made the statement that "one rarely sees families with a large number of children" /translated from French/. Other members of the Mission Scientifique convincingly contradict him. In reality, Fuegian families commonly have many children. Usually the Indian girl becomes a mother as early as her sixteenth year. Accurate counts are impossible because of the resistance of adults who refuse to speak about deceased children (161). Bridges (MM:XVIII, 223;1884)

> 161. Hyades (q):189 also encountered this difficulty.

repeatedly tried to determine accurately the population of the Yamana, for example, in June, 1884, but he could not find out the total number of children in each family.

We have a certain gauge in the observations of Hyades (q):189 in the region around Orange Bay in 1882, that is to say, at a time when the population had already been noticeably influenced by the Anglican missionaries. Among eight women from 35 to 60 years old he counted a total of 18 living children, namely, eleven girls and seven boys; among eight women from 25 to 30 years old there were again 18 living /727/ children, ten boys and eight girls. The sources of error in these data are so obvious that any comment is superfluous. Hyades was well aware of them and did not fail to point out a 50-year-old Fuegian woman who had given birth to 14 children; a 45-year-old woman was the mother of nine, and

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861 626 Finally, and no less earnestly, it is the concern of the larger group or the whole tribe that the training by the family produces good results. Hence, in the form of public opinion, it supervises the efforts that the father and mother expend on their own children; it admonishes and criticizes the parents, usually through their relatives, if they neglect the training of their offspring; it continues their efforts through the youth initiation and concludes the work of family training by means of community training in the /744/ Kéyam. The whole tribe likewise strives for that much emphasized child-rearing ideal which our simple and yet so understanding Fuegians proclaim as the watchword of their earnest efforts, namely, that they want to make each of their children "a good and useful human being."

B. Training Practices

867 Not every adult has a particular aptitude for rearing his child. Some people, however, are so effective at this work that their influence is felt far beyond the narrow family circle and produces good results there as well. What one adult lacks in this talent is compensated for by another, and it must be appreciated as an extraordinarily fortunate virtue of the Yamana that almost every person, especially the older ones, influences children. Precepts and admonitions are, of course, the most important aspect. In content and form they are adapted to the awakening reason and the developing judgment of young people. For smaller children the Yamana are content to use a brief command or prohibition; it is only for the older ones that they add a reason.

"Your behavior is not nice."

"If you lie, no one will like you."

"Tackle every job, decisively and with enthusiasm, then you will quickly finish it."

"Always get up promptly in the morning; for if you lie abed until the sun is high, you will not finish your day's work."

"If you are called to do a piece of work, get up immediately and do it quickly, then you will grow fast" (181).

181. It is only out of great ignorance that

/803 cont./

554 571 Thus our Fuegians lack appointed persons of authority and written laws. Nevertheless, there is a sovereign power, even though it is invisible. As we know, the whole tribe is divided into five definitely demarcated dialect groups (p. 199 /untranslated/). Each of them is divided into several local groups who in turn occupy smaller regions. Finally, each of these is made up of a few family groups. The /804/ individual family, finally, relies upon itself and enjoys complete independence. It is a family decision to associate more often with some families or more closely with others. Sometimes they travel and spend several days together as a result of a chance meeting. This purely external tie is just as quickly dissolved if another family arrives with whom they choose to associate. The above-mentioned tiámuna sometimes makes arrangements with the tiámuna of another group of families to bring together a larger number for a definite purpose. These are always free decisions, however, and there is no outside pressure. Fluent speech and a faculty for quick persuasion are usually the only decisive factors.

571 881 Such an arrangement is made for the initiation ceremony, the men's ceremony, or common burial rites. Everyone knows the universal obligation of young people to take part in the initiation ceremony. It is the duty of the adults to create the opportunity for it, and certain influential people are moved to hold it, all depending on the circumstances. The fact that the general public safeguards that important institution and does not let any young person suffer the loss of its advantages must be unequivocally interpreted as an effect of the invisible but mighty compulsion of the power of the state (p. 640).

183 626 If anyone is repeatedly guilty of serious violations against the prevailing customs and causes apparent harm to a number of persons by doing so, nothing happens for a while, but then a close relative of the transgressor will arouse himself and, referring to the opinion of others, will appeal to his conscience. They do not even stop at a fight and care nothing about protecting their own lives, since they put greater value on respect for the existing order. Thus again an invisible power of the state sees to it that laws are kept pure and respected. When famine breaks out in a local group and a whale is driven ashore somewhere, an unwritten law goes into effect which does away with the narrower boundaries of intercourse

/804 cont./
and opens free passage to the spot where everyone can generously help himself.

To be sure, these are all modest beginnings of an active state power, but the latter is in effect, even in that completely unorganized community of people, and makes itself felt, although always to the advantage of the individual and in the service of the family, thereby guaranteeing the undiminished continuance of the group as a whole. This still invisible power does not even remotely pursue an end in itself.

In complete contrast to the veiled existence of the state in this society, the freedom of the individual shines forth brightly. A person who has attained physical maturity, married, and left the parental hut stands on his own feet, is responsible to no one, and has no master. Within the wide margins set by the law of usage and ancient custom, he conducts himself /805/ as he sees fit, divides up his time as he pleases, provides himself with food and tools as he feels inclined, and uses and disposes of them according to his own free judgment. A person is warned only if he is flagrantly guilty of repeatedly or constantly harming other fellow-tribesmen, as we have shown above.

Ordinarily no one dares issue definite orders or make demands on other people, whether or not he is justified or obliged to do so. Thus, a wife will not admonish her husband to go forth to hunt, even though she and her children may have to suffer hunger for a long time. Even to this extent these Indians would not allow themselves to make demands or issue orders to a specific person. This was often observed. If I ordered a man to demand some service of another in my name he listened to my words and departed, but he returned shortly thereafter without having spoken to the other man and gave me to understand that I should personally give my instructions to the one concerned. In this way each person guards the other's freedom, and he also would not allow his own freedom to be curtailed (237).

237. The missionaries have had many experiences in this connection, for instance, when they provided a sort of supervisor for community work. "To be placed as overseer

/886 cont./

one that the adults aim to achieve in the /[illegible]/ but with the /[illegible]/ are identical. The rules of conduct that are set up in the two situations likewise coincide. The immature child is told briefly and definitely what he must do and must not do; he is won over by well-meaning persuasion to do his duty. It is different with the candidates in the /887/ initiation who are offered rational arguments and are made to realize the consequences of their actions, for they are supposed to act out of conviction. Of the principles frequently mentioned we shall here mention only the more important ones; furthermore, certain standards for judging the conduct of the individual will be set forth.

Remarkably often the exhortations, whether they come from the teacher or from another person, point to personal honor. The following allusion is repeated again and again, almost word for word: "People will commend you and say you are a good human being!" Indeed, the sense of honor is highly developed among our Yamana. Anyone who touches them here strikes their most sensitive point. Hence everyone makes a serious effort to acquire a good reputation and undoubtedly performs some good deed only in order to be thought of as honorable and blameless. Many a person will make a considerable sacrifice, remain silent during a verbal battle between others, forgo eating in spite of hunger, give away a valuable object, perform work for an aged man whom he dislikes very much, and do many other things merely so that he will be generally regarded as a paragon. To be the object of sad reproaches would humiliate any one of them to such an extent that he would avoid contact with those who know about it perhaps for a period of years and even live alone in obscure retreats. There is a danger here that the conduct of the individual may turn to duplicity and hypocrisy. The way of life, however, counteracts this effectively, for neither falsehood nor deceit can permanently hide behind its simplicity and transparency.

Closely allied to this is the explicit reference to the considerable and evident punishment that, according to the belief of these Indians, the Supreme Being inflicts upon a guilty person. Specifically they mention a long illness and, even more frequently, premature death. A person who wants to avoid the latter or who does not want to be punished by the loss of his

/887 cont./
X 88 | children should be particularly zealous about getting up early in
86 | the morning. To die young is generally regarded as a punishment
626 | for laziness or for some other misdeed that a person has been
76 | guilty of. Thus, one who wants to attain a great age carefully
obeys everything that has been lawfully valid among the Yamana
from time immemorial.

X 88 | If the references to personal honor and to the worst of all
86 | punishments have the effect of actual threats, the following rules
577 | of conduct emphasize the strictness of duty for subjective reasons.
Foremost is the reference to indiscriminate helpfulness. Every-
one must, so to speak, render voluntary service to all others
and must seize the first opportunity for performing services and
favors of all kinds. This altruistic duty is not adequately ful-
filled by gifts and presents; actions and work are also demanded.
The candidates are definitely told that they should keep their
eyes open and be on the lookout for every opportunity to be of
service to others. These opportunities /888/ occur every day.
They should seize them without being asked, that is to say, out
of inner willingness. A person who needs something almost never
asks for it.

To this category also belong the suppression of one's own de-
sires in favor of others, the relinquishing of personal advantage,
and the sacrifice of one's own comfort. The individual should
be ready to perform voluntary services first of all out of con-
sideration for himself, for in this way he makes others indebted
to him, and they, out of a sense of justice, will repay him in
like manner and will help him. Here the principle of self-love
shines through again! It is extremely pleasant that every friendly
service for others is supposed to be performed quite inconspicuously
and quietly, as though taken for granted or as though this properly
belonged to the daily round of duty. In my long association with
the Yamana I had almost daily demonstrations of this.

The inner value of this attitude, which, in itself, is praise-
worthy, is considerably increased by complete unselfishness. To
[431] give gifts to others without expecting anything for oneself, to in-
vite others to a meal, to give others of one's booty, all this is
part of the true Yamana. Anything that anyone needs and would
like to borrow should be given to him without fuss. No one ex-
pects a reward for work he has performed for kinfolk and neighbors.

/907 cont./

X 881 788 the Tsimang hut immediately begin distributing them. Each one places himself in front of an adult, moves whatever he holds in his hand up and down while uttering a soft hóhohohóh, and hands it to him. He receives it and in doing so repeats the same motions and utterance. Women and men who give something to another person observe a similar formality, as do the kitchen women in distributing the meal. A person coming in with something which is not passed on to others holds the object at shoulder-height in his upraised hands and capers around the room with it two or three times. For example, this is the behavior of women with a bundle of rushes which they have gathered outside and need here for plaiting baskets. Before a person takes the first bite of a piece of meat, he raises this, too, up and down a few times with a soft hóhohohóh. If someone steps into the Great Hut or leaves it, several people sitting near the entrance repeat this hóhohohóh. The singing must never cease completely, not even during meals and during the night's sleep. During the singing everyone must put on his hapaxél and hold his dance staff in his hand; if he goes outside he leaves both articles behind. Before the arrival of one of the customary groups of visitors, all the inmates renew their facial painting. If a few of the men go to the cookhut to visit the women there, they take along something for them, usually a little basket of ashes or glowing charcoal, even a burning stick of wood, for anyone who pays a visit must always bring a present. We shall mention below a few other ritualistic customs.

X 881 626 The deeper reason for the unconditional submissiveness of all participants and for their zeal in faithful service is their great respect for the traditional Tsimang arrangement and their insight into its universal social significance. They also regard their participation as a real duty, not only as enjoyment or as a good opportunity for a thorough exchange of ideas. There are no punishments for adults, for the simple reason that they are not necessary. Everyone knows, in any case, how carefully his way of life and his conduct are everywhere observed and discussed by the people at large. They minutely inspect important and unimportant details in connection with each person. In the Tsimang hut particularly the individual is subjected to open observation and to the

/908/ strict judgment of others. Even if he lacks the urge toward devotion to duty for its own sake, he at any rate practices it for the sake of his good reputation, which means a great deal to everyone.

Despite the almost complete lack of a daily schedule and the small amount of authority exercised by the leader, there are a number of circumstances that naturally combine to make all the participants work together in perfect harmony and strive toward the twofold goal of this institution.

B Special Formalities

The adults retain their personal freedom of movement only to a certain degree. No one permits himself to make mistakes, although generally one cannot say what is and what is not permitted. It is a matter of general observation that the older and the very old persons are much more serious and concentrated in their conduct than middle-aged persons. This indication of decline goes back to the relaxation of the original strictness, for the most part a result of European influence.

An unwritten law regulates the behavior of the adult participants in this affair. Each person learns it from the example of the old people, without any special instructions. The leader keeps an eye on each one. He does not need to warn or admonish, but he does occasionally call upon one person or another for the required services. Each one is dominated by his determination to help in order that the traditional formalities be observed, even though it costs him personal sacrifices and the surrender of his own comfort. For the sake of order, everyone conducts himself irreproachably in the Great Hut and takes part in the common tasks, in song and dance.

1. Outward Calm. The adult participants regard their stay in the Great Hut as a period for collecting one's thoughts and deep meditation. They also absorb the admonitions and teachings imparted to the disciple. They recall their own period of probation and in their memory they renew the solemn pledge that they gave the overseer at that time (XX).

XX. Probably this oft-repeated self-reflection

/FYA cont./

423 members is visibly symbolized by the hut in which they all find
5P3 shelter. The man and woman are simultaneously active in its construction, although he is obliged to do the heavier work and she the much easier light work. The children work, too, no matter how slight their participation is. In like manner, both spouses equally keep the hut in repair after it has been built. It is primarily the woman's duty to perform minor repairs. The skins needed to cover the hut framework are furnished by the man from hunting, while the woman dresses the skin. She stores and transports these pieces of leather in her canoe. No other articles are required as common property for the construction of the hut. Naturally, everyone, without discrimination, enjoys the benefit of the fire, since all the members of the family, in one way or another, see that it does not go out.

423 If, in an exceptional case, two or three families should erect
5P2 a common dwelling (p. 32), they readily agree on the division of space, within which each one does as he pleases. If one family wanders off sooner than another, they take down their pieces of leather from the framework and load their own things into their canoe. The family that stays behind then closes off the space that they still want to occupy.

Only the husband or the wife has the right to permit this guest
423 or that visitor to enter their hut. It is generally regarded as an en-
5P4 croachment to enter a hut without permission, although this is usually tacitly assumed. Once the family has given up their campsite /FY1/ and departed with their implements, the hut framework left behind is regarded as ownerless. Whoever first takes possession of it lawfully owns it and may settle in it undisturbed.

In a certain sense the various foods are also doubtless re-
422 garded as common property of the family, the idea being that the
5P3 husband and the wife are obliged to seek food for themselves and the members of their family. The Fuegians' convictions concerning this obligation comes out most clearly when an indolent, lazy man neglects his hunting and lets his family starve. The whole neighborhood expresses its displeasure, and the society even grants the wife the right to leave such a neglectful husband. The men collect meat for the whole family, and the women gathers smaller animals for all her loved ones, indiscriminately, for

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674 the circumstances under which the Indian mentioned had filched the little knife unnoticed and probably immediately swallowed it in order to remain undetected.

The high degree of sensitivity of the Yamana is sufficient to explain why they seriously punish a thief. Thievish actions by one of their people affects them very painfully and unpleasantly, even if they themselves are not harmed by it. The thief is generally despised, and even after many years of irreproachable conduct, he rarely succeeds in improving his reputation. Only in exceptional cases is the thief given a few blows by the injured owner (402).

402. Only Dabbene (b):198 mentions that "the thief is castigated when he is discovered" /translated from Spanish/.

In case of aggravating circumstances, a theft may even lead to a dispute involving several families. In general the Yamana avoid associating with a thief or they turn away from him with unmistakable /984/ aversion, so that, excluded from the society of his nearest fellow-tribesmen, he stands alone (403). This punishment

403. Darwin (d):243 evidently met with an ostracized individual in Goree Road near Lennox Island. "The man evidently lived by himself and York Minster said he was a bad man who had probably stolen something."

of being ignored and ostracized is more effective than scoldings and whippings.

673 The extent to which the Yamana abhor a tendency to steal 577 can be surmised from their urgent warnings to young people, as well as from their many expressions and linguistic subtleties in the designations for stealing. Koppen (d):189 took most of the expressions from BD. "There are words for thief, stealing, robbing. Furthermore for: to cause theft, to accuse of theft, to punish it. Also, however: to return stolen goods, to steal no

/996 cont./

628 possible or, hidden by his relatives, remains under cover. Hence the avengers attack the first person they meet who has connections with the killer. They are to a certain extent justified, for, although the relatives of a criminal do not in the least condone his murderous act, nevertheless the mutual /997/ ties of family solidarity are so close and strong that they not only refuse to hand him over to the opponents, but even protect and defend him against them (416). This does not prevent them from being extremely

416. Bridges (MM:IX, 215;1875) confirms this: "Society, as here is constituted, supports, aids, protects, not the innocent or injured, but each clan its member, guilty or not guilty" /cited in English/.

angry with him, precisely because, by his fateful deed, he has put them all in a very embarrassing and disquieting situation, indeed, even in serious danger (417). Truly, a murderer can no longer enjoy

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417. "A murderer imperils all his friends and connections more or less, and consequently estranges them from himself" /cited in English/ (Bridges, MM:XIII, 154;1879).

life, for not only the associates of his victim give him no peace, but even his own relatives never cease their reproaches. The whole group to which he belongs scorns him, pushes him aside, and positively casts him out (418). Everyone will agree with Bridges (MM:

418. "In general," as Dabbene (b):196 asserts, "one who kills is deserted by everyone in the tribe and he must take refuge in the woods in order to live" /translated from Spanish/.

XIII, 154;1879) who characterizes this state of affairs, in its importance for the general safety of life, as "the greatest safeguard to human life we can conceive. I have witnessed the anxiety of men's minds after a quarrel, when any have been seriously injured, to

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628 626 know how the injured party is doing when fears are felt for his death, and I have heard them express the horrible sensations which creep over them when the sense of blood-guiltiness is likely to be charged against them" /cited in English/. The attention of the people in general and of every individual group is earnestly directed toward preventing any murderous deed.

628 302 Whenever such an act occurs, the nearest relatives of the victim adopt a special facial painting. Despard (VP:VII, 9;1860) (419)

> 419. Earlier Fitz-Roy (a):177 noted: "White feathers, or white down, on the fillet, is a sign of hostility, or of being prepared for war. Their white paint is added to the red when preparing for war; but the marks made are mere daubs, of the rudest, if of any design. Black is the mourning colour" /cited in English/. Dabbene (b):198 and Hyades (q):375 write in a similar vein.

has already mentioned "white stripes dotted with black, in regular rows on the face" /cited in English/. Sometimes the whole body is uniformly smeared with black. All other persons who are close to the deceased also paint themselves in some way, but usually are satisfied with a few red, white, and black lines on their faces, in an arbitrary pattern. Around their foreheads they tie a narrow strip of skin with down, apawéwa. In doing this they are following a custom that is general when death occurs. The actual decoration signifying a murder consists of several vertical red lines on the face, spreading out in rays from the level of the eyes.

628 The persons concerned set about spreading the news of the murderous deed without delay and, along with reliable friends, form a fighting group, for the duty of blood vengeance hammers insistently on everyone's conscience. It applies to every friend and relative, as is shown by the specific /998/ term matája-magúwa, "a man against whom persons have a grudge and purpose to fight with and punish because he did not take up his and their murdered friend's cause as he ought" /cited in English/ (BD:306). When a considerable horde of avengers has banded together, the opponents,

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183 custom is based on the tested experience of generations. They interpret every deviation from it, no matter how small, almost /1005/ instinctively as disadvantageous and harmful for their society. This judgment may rest to a considerable extent on the balanced harmony between their needs and their environment. It has been shown that they have adjusted in the best possible way to the vital demands of their homeland and have identified themselves so well with it that other wishes and needs do not arise, so to speak.

177 183 182 This rigid, inflexible attitude of self-contained ethnic unity at first excluded all the innovations that reached the Yamana from contact with European culture. Gradually a few raw materials and objects that seemed advantageous to them, iron, for example, came into their possession, but even the strong and continuous influence of the Anglican mission has been unable to change anything in their social order and their spirit world (p. 324 /untranslated/). It is only in the last few decades that Indian culture has been torn asunder and more than once harshly oppressed by foreign settlers. After that it was impossible to continue to live according to ancient custom, and the doom of our tribe was sealed. Many old men and women who had had the good fortune to grow up amid the unadulterated customs of their people were obliged, with tears in their eyes, to see the acceleration of this fateful grievous devastation. Their bitterest laments were unable to exorcise the evil. They frankly stated that, with the initial relaxation of the strict custom of former times, the disintegration of the people as a whole began.

183 626 Among the more general fundamental considerations pertaining to the value of traditional customs, the personal sense of honor is, in practice, still strong in its effect. No one wants to be regarded as an inferior member of the tribe, as disloyal to the customs of his fathers, as indolent and negligent, as quarrelsome and selfish. On various occasions the ideal image of the "genuine, proper Yamana" is very clearly unfurled, everyone sees it spread out before him in all its details and in bright colors. A person who deviates consciously or habitually from this ideal displays a considerable degree of wickedness and inner corruption of which he himself is aware, as well as his entire neighborhood. The disgrace

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183 626 is too profound, the infamy too humiliating for anyone to bear any length of time if he finds himself shunned and rejected by many persons as disloyal to ancient custom! Ambition, self-love, and the desire to be esteemed among his fellow-tribesmen soon force every delinquent back on the path of universally observed proper habits. For the Yamana this is the strongest motive forcing them to a way of life which is as blameless as possible, according to the example of their fathers. Not even the prospect of punishment by Watauinewa is as directly effective as a person's ambition to be regarded as a true Yamana by his fellow-tribesmen.

Everyone knows only too well how carefully he is being watched by all the people of his immediate /1006/ and more distant surroundings, how very much in detail his conduct, even in minor, unimportant matters, is discussed and judged by others. Sooner or later everyone learns clearly and definitely how everyone else feels about him and how they evaluate his conduct. The individual succeeds in swaying public opinion in his favor only by absolute, continuous rectitude, in accordance with prevailing customs. That a person's concern about his own good reputation (427)

427. In this respect our Yamana are exactly like the Selk'nam (Vol. I, 463). Compare Gusinde (1):160.

is much more effective in forcing him to observe the customs of the ancestors than, for example, the threat of police or written laws. Anyone who habitually deviates from the good ways of old loses all esteem and value in the eyes of the people.

b. Social Intercourse

156 577 Since every Yamana consciously desires to count for something among his fellow-tribesmen and to be spoken of in terms of praise, he tries to accomplish these ends by his mere appearance and manners. He quite obviously makes an effort to be tactful toward everyone and to offend no one; he is anxiously concerned about his whole outward appearance. He is particularly careful to avoid open hostility with anyone, for he might suddenly, by the

1: Gusinde--915 E-5 (1918-1924) 1937 SI#6 Yahgan SI#6

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> this attitude. Dabbene (b):197 is still more explicit: "The Yahgans are somewhat meditative, melancholy, and taciturn, especially in the presence of a stranger. No object, even though new to them, is capable of arousing their interest or curiosity. They have a dismal look, like the land that they inhabit, and their physiognomy on all occasions shows complete indifference. For this reason it is very difficult to understand the emotions and feelings that dominate them" /translated from Spanish/.

interpreted as dullness and stupidity. Consciously or unconsciously, this was a false judgment.

The extent to which the Fuegian has cultivated self-control may be seen in his amazing ability to maintain silence. True, this is more calculation than virtue, but it is extraordinarily effective in his contacts with suspicious fellow-tribesmen. Except in cases of obvious and continual offenses against important laws of custom, everyone is cautiously reticent about his judgment of another in the presence of visitors and friends. Even less does he publicly make known his dislike or even hostility, and, cleverly calculating, he lets a large circle of people persist in their erroneous opinion about his relationship to a person. Although such behavior is neither distinguished nor courageous, it avoids unrest and excitement, altercation and quarrels in the group. Everyone is inclined to weigh carefully everything he says, but he is even more strongly impelled to do this by the suspicious alertness with which his every word is examined by others. He is just as careful not to expose anything that might cause other people to judge him negatively. The atmosphere of suspicious fault finding and the tormenting fear of being exposed before one's own kind apparently are deadening pressures on many a circle of men and women and prevent a free exchange of opinion; most of them sit around as though they were utterly unable to speak. To a foreign visitor it seems at first glance as though they were intimidated or frightened and did not dare say anything because of anxious fear or justified

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626 /1925/ Nevertheless, properly understood, public opinion
209 could be regarded as the guardian and executor of the individual obligations which universal justice has created. The judgment of the public is reliable and decisive, not that of the individual person who speaks for his own advantage. Public opinion evaluates every concrete detail of traditional custom which is regarded as a reliable and immutable standard. No one concerns himself about purely theoretical considerations. Hence the judgment of public opinion is instantly effective. Anyone whom it concerns must yield to it absolutely and immediately if he wants to save himself from being universally ostracized. This strikes every guilty person harder than severe blows. Our Yamana are unfamiliar with any kind of formal judiciary. Instead, to put it briefly, just action is approved without reservation and every unjust act is definitely condemned by the public. In both cases the public expresses itself loudly and fearlessly, for it has the advantage in any case over the private individual. The great pressure it puts upon a person can be clearly seen from the fear which everyone, not only the average Indian, has of a bad reputation and even more of public ostracism. If he sees himself ensnared by it, he promptly hastens back to the path of virtue and constantly tries with exaggerated zeal to change the bad opinion about him into a good one. None of this matters, however, to a dishonorable person who has lost all sense of shame. In former times such persons were scarcely to be found; only recently, under the influence of some Europeans have they sunk so low that they must avoid the company of their fellow-citizens. An attentive observer does not fail to note this state of affairs since it is so significant. Hyades (q):243 writes: "When they steal among themselves, they seek as much as possible to conceal their thefts; when the culprit is discovered and chastised, public opinion is satisfied. The murderer is ostracized by his companions, isolated from everyone, he is fatally condemned to perish of hunger or someday to fall under the blows of a group of extemporaneous judges. Mr. Bridges in his conversations with us has put a great deal of emphasis on the importance of public opinion among the Fuegians" /translated from French/. One could speak of public opinion as the guardian of laws and as the avenger of serious transgressions. It acts no less successfully than a police force or a court of justice.

627 In all this the individual is by no means without rights; in

/1025 cont./

627 fact, his specific rights are recognized and defended. Sometimes it is definitely up to him to seek his own justice. This is particularly true in case of a murder, and similarly if someone suffers damage to his vital possessions or if his reputation or that of his close relatives and friends is belittled. A person whose own life is threatened or whose close relative falls into the hands of a murderer has a right to exercise club law (442). This is most

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442. Compare Gusinde (ℓ):169. Among the Yamana there is absolutely no trace of an actual death penalty applied in various ways and according to a particular type of crime, as is reported in Outes (g):58.

obviously revealed in the obligation for blood vengeance, which affects a wide circle of people (p. 901). /1026/ Public opinion is the indisputable, sole power that preserves all their arrangements and their traditional customs. It also is the means for providing the individual and the community adequate satisfaction for any injustice which they have suffered. All kinds of proof of this are offered by each of the different age groups and in everyday life with its changing events.

577 626 Inasmuch as the individual is a member of the whole -- no matter whether this is thought of as a small or large circle -- his honor is also its honor, and from this our Fuegians derive the duty to protect and defend, not only the reputation, but the rights of the other person generally. Everyone must intercede in favor of his relatives and close friends; he must defend their good reputations and their possessions. For example, this implies that in the presence of guests one must not speak disparagingly of their habits or their home districts; should one do so, the guests would immediately have to defend themselves. Following this line one also finds an explanation for the fact that disputes between two or three persons are supposed to be adjusted as soon as possible by those who are close to them. It is even more imperative *for* everyone to see to it that he is on the best of terms with his relatives, that he does not treat them even in an unfriendly fashion, much less harm them or wrong them. The Yamana use a very meaningful word, according to BD:428, tawirĕ, "to rebuke with much to-do the relatives

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577 626 or clansmen of a murdered or dead person for neglect or illtreatment of him when living" /cited in English/. Bridges (MM:XIII, 153;1879) furnished an account of a noteworthy occurrence: "There was a man named Muriyan. This man has to wife the two sisters of Detamahgan, and as a consequence the two men were much together. But Muriyan was often weary of his dull and unattractive brother-in-law, and was often unkind to him. All very well so long as the man lives, but no sooner is he killed than his connections count up his grievances, and visit with punishment, more or less severe, those who in past times have been specially unkind. Muriyan was in this way called to account, and in hopes of escaping, lived away apart from the places or resort of these he had occasion to fear" /cited in English/. Moreover, this one example shows how the conduct and speech of the individual are closely watched and long remembered. The Yamana never forgets an injustice that he has suffered directly or indirectly.

889 The persons of more advanced age, men and women, are consciously or unconsciously regarded as the representatives and supporters of universal justice and traditional customs. They are shown respect and veneration on all sides. Even Fitz-Roy (a):186 learned that "much respect is said to be paid to age" /cited in English/. The more distinguished and conscientious an old man is, the more he is esteemed, the more willingly /1027/ does one defer to him. This is also true of older women whose words and advice even young men in a larger gathering take seriously. No one would have the audacity to interrupt an old person or to contradict him (443). Quite the contrary, everywhere the old people

443. Fitz-Roy (a):179 writes: "In each family the word of an old man is accepted as law by the young people; they never dispute his authority" /cited in English/. This applies also to every casual group made up of several families.

have the prerogative; when the food is passed around they are served first, the most agreeable place in the hut is left free for them, in their presence the younger people behave inconspicuously

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776 of us will when his hëpix leaves his body." There are no pictorial or material representations of his person.

His abode is always far away from the earth and, in the invariable phrase, "high up there" in space. "From this great distance and because of the air space intervening no Yamana can see him. No one knows what he looks like, for he is hëpix!" That is all they say about how and where he lives "up there," nor do they picture details in their own imaginations.

776 Nevertheless, Watayinčjwa is close to every human being through a sort of omnipresence attributed to him. This characteristic is expressed more tangibly when he is described as omniscient, so to speak. "He sees everything. -- He knows what everyone is doing. -- He also observes how a person behaves in secret [unobserved by his countrymen]!" I often heard this and similar expressions. In the Ešaus Chris told me: "He looks down from up there and he punishes here on earth. So he is also on earth! He reaches and punishes every lazy and good-for-nothing human being" (p. 766). When this same Chris was an ulwéla in the Ešaus, his sponsor reminded him: "Heed all this advice faithfully. Watayinčjwa wishes it; he watches carefully to see whether you will act accordingly" (p. 730). Every candidate is emphatically warned: "Watch out for Watayinčjwa, never forget him!" The awareness that they are always being watched by him is not without effect on the personal conduct of our Indians.

In the last analysis, this conduct is likewise determined by him through the prevailing customs and traditional habits, in short, through the whole body of moral law, the authorship of which is attributed to him. The Fuegians say very simply and plainly: "Watayinčjwa wants everyone to behave as has always been customary among us Yamana!" They link with this the conviction that in the beginning these laws were drawn up by him to serve as guides for subsequent generations. With his omniscience 776 he sees to it that they are rigorously observed and he avenges 626 serious transgressions. This type of activity on his part is /1049/ 761 most often mentioned because of its perceptible effects. He is maligned as the "murderer up there in heaven," Wïlapaxu-ofi, for he causes the untimely death of adults and immature children. He causes everyone to die; hence the persons themselves and their nearest relatives, even the entire group, are punished and hurt.

1: Gamble--970 E-5 (1918-1924) 1937 5186 Tehgan 0896

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He proceeds ruthlessly. He does not desist even in the face of the tenderest age or the bitterest grief and greatest sorrow of a mother. He is truly a Tumtsi'ikánatu, and the more helpless the poor human being feels, the more passionately he moves against him.

In his weakness the Foegian is at the mercy of that Ahí'ítsin, that hím hítu Ahí'ítsin, the unlimited mighty one who punishes when and however it pleases him, heedless of the pain and woe of human beings. He alone is lord over the life and death of all. He grants life and therewith the child enters independent existence. He lets everyone have life as long as it pleases him. He takes it away and man dies. By way of punishment he sends a serious illness; he liberates a person from it, but only occasionally. He causes dying "of his own free will, and no influence by natural forces or magic power is capable of prevailing upon him. The dying one resigns himself to the progress of a serious illness without much complaining about his fate. The relatives and friends also yield submissively; they say: 'Watsinífwa is much mightier than we, no one can stand up against him. He will carry this one off, we must let it happen, we can only weep!'" (Gamble [4]:161.)

In the same manner he bestows good and bad weather. If he wants to chastise someone, he has him tormented by storm and rain. If he favors someone, he will let him be accompanied by sunshine. He brings success in hunting to the men and success in gathering to the women, but sometimes he also arranges that they both come back empty-handed. In the final analysis, he is the author of every bad and fatal accident. A person who is dealt a severe blow regards it as a personal punishment, whether he is uncomplainingly silent or noisily abusive, he must accept it as one who is utterly defenseless. The threats with which our Indians try to ease their oppressed hearts do not touch that Ahí'ítsin in the least. He does not use physical force, but operates merely by willing something. The Yomana express themselves as follows. For example, a girl was admonished in the following: "Begin your day's work early in the morning. Watsinífwa sees every lazybones. Watsinífwa will [as punishment] make you die soon [i.e., prematurely] if you are a lazy lie-abed!" They also say: "He will look at you, then it will soon be all over with you!" Sometimes they also warn: "The one up there is looking at you!" This means: He has designs on you, he has long intended to punish

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you. That, as everyone knows /1050/ and must yield to without defense: this Watapinéwa-sirí, the very ancient one and the one of boundless strength, "has at his disposal a power which all the Y amana together are unable to resist, especially not if he arbitrarily takes away our children." They are all convinced: "We must fear him and be on our guard against him!"

The visible world lies in the palm of his hand, "all things belong to him"; he is the lord and the owner of all creation. A Fuegian judges everything around him as Watapinéwa-sirí, a very common expression. RD:379 translates sirí as: "tolls, goods, property, things in general" /cited in English/. There is a friendly feeling connected with this word formation; according to it every "thing" is a piece of property belonging to the deity (p. 866). Evidently this means living creatures, chiefly the large mammals and the birds. He granted the Yamana all of these for their use and benefit, hence they are a true gift of God to human beings. Everyone may use them, but only to the extent that he needs them for subsistence. To misuse them arbitrarily or to destroy them willfully would be to turn against the intentions of their owner and would evoke his vengeance. "He watches carefully to see that animals are not needlessly killed and that meat does not spoil," but is enticed! The Indians often and in all earnestness impressed these words upon me. Without exception they are punctilious about this rule; I never saw them heedlessly leaving a slain animal lying about.

Furthermore, the Fuegians, with unequivocal explanations, make it clear that their Watapinéwa also holds the fate of men in his hands. It is well known that malevolent spirits and, above all, the yékamuš practice their baleful influence on individuals. The yékamuš have enough power to cause someone to become ill. They may breed mischief, however, only to the extent and as long as Watapinéwa permits it. Neither a spirit nor a yékamuš can harm a person against the will of the deity. If harm befalls one, he is really personally in favor of it, and he himself is ultimately responsible. If a yékamuš realizes that a serious illness has developed, against which his knowledge is of no avail, on his own initiative he delivers the sick person to Watapinéwa as the only one left who can help, for since he is, after all, Manauanákin, everything

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occasion of a death cannot be regarded as a religious ceremony - since this is held primarily because of grief over the loss of a dear relative. The religious heritage of our Indians is never seen by a European visitor, and that alone explains the agreement of all the travelers and missionaries who depicted them as absolutely irreligious (13).

13. I often spoke freely with the older men and women about the services and the religious functions to which in earlier days, as children and young people, they were invited with a certain regularity by the missionaries in and outside of the mission stations. Each time I had the impression that it was completely incomprehensible to them how one could please the deity by a public appearance and in an assemblage of many persons. It is much more in keeping with their own frame of mind for an individual to face the Supreme Being by himself and to settle with him alone whatever he has on his mind.

One could probably describe as religious activity in its wider sense the firmly established, equable mental attitude of deep veneration toward /1055/ Watayinéjwa that the individual maintains. Not everyone is always conscious of it, but in some way it has a decisive influence on him to move along certain paths and to be led by universally valid principles. In its effect within the religious sphere this veneration is comparable to what a conscience is in the field of moral obligations, namely, a sort of leitmotiv by which the individual person is led. This mental attitude is the reason for the unchanging acquiescence of the Fuegian to the demands of the moral law. He submits to it without contradiction, although he cannot explain it in any other way than by repeating the well-known saying: "Watayinéjwa sees everything. -- He wants everyone to conduct himself in the way that has always been customary among us Yamana!" For him the rule of conduct lies in this and similar words, and that is why it has not changed through successive generations. It is true that the fear of punishment

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TI 776 626 often protects this or that person from lapses, but it is really because of the ancient tradition itself that they adhere to its demands. No one would ever complain of the tight bonds imposed on free action. On the contrary, the customs of the old people are everywhere highly respected, because ultimately Watauineiwa appears as the guardian of public order.

781 776 195 Inasmuch as he must be approached with piety, no one dares repeat his name without a special reason, much less hold it in contempt. If the Supreme Being is mentioned, the Yamana shows decided piety and a certain solemnity in his whole outward bearing when he speaks his name, thus giving the spoken word a marked note of consecration. The various names applied to the deity are never thoughtlessly uttered. Another sign of pious respect is the use of circumlocutions. These are used most often when in the course of a ceremony of mourning an excited person struggles with Manumkin, "the sole mighty one." It is as though he wanted to dampen his improper conduct, as though he would not turn immediately and directly to the familiar deity. The habitual respectful attitude of the Yamana toward the person of the Supreme Being himself forces them, so to speak, to the greatest possible fidelity to tribal custom, particularly the moral obligations, and does not let the thought of contradiction or renunciation arise.

β. Prayers of Supplication

782 [TI] The Yamana and the Selk'nam (Vol. I, 509) are exactly alike concerning the form and distinctive character of their religious veneration, but they are /1056/ conspicuously different in the use of prayers and invocations to their deity. Whereas the Selk'nam dedicate to their Temáukel a few more or less freely chosen words only on rare occasions (Vol. I, 510), our Foegians have at their disposal a long list of established prayer formulas which everyone uses according to the given circumstances. They have adhered to them so strictly that they still repeat them even today, although individual words and expressions are no longer used in daily life and have even become incomprehensible; only the general sense of the whole formula has been preserved.

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577 conditions. Actual barter and the distribution of hunting spoils, reciprocal visits and groups affairs, such as the kina and kina, take place according to definite, unchanging rules. Although tribal members are not united under a common chief (p. 601), they nevertheless feel and act homogeneously, guided and obligated by one and the same tradition which, though unwritten, is like a book of laws. No one would venture to neglect it and go his own way or even less to oppose it with scornful comments. There is actually an unseen power of state (p. 635), even though it is limited.

As is convincingly proved in real life, this long list of rules and regulations is perfectly familiar to every Foegian; he conforms to it with more or less punctilious faithfulness.

2. Their Originality

577 626 One would be doing the Yamana a grave injustice to disparage or to be suspicious of their honest attitude toward the individual demands of their moral law. The experiences of reliable Europeans contradict the very general accusation of Bridges (k): 206 that they are "immoral and lewd in their behavior and conversation" /translated from Spanish/ (28). Every Foegian regards

> 28. Interpretations of their conceptions of morality and their conduct from the obviously prejudiced point of view of someone like Spegazzini (e):177, for example, do not deserve to be specifically mentioned.

conformity to the demands of the moral precepts as a compulsory obligation. In his youth he is given ample instruction within and outside the family, as well as compulsory training as aiwaia in the kina. In later life he is supported and spurred on, even against his own will and personal indolence, by the example of the people generally. Anyone who habitually dared to ignore important rules, especially those pertaining to social intercourse, would be putting himself in an impossible situation. Actually many a person, out of pure human weakness, becomes negligent in his

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517 626 private duties or drifts into deviations in the field of sexual morality, but he knows it and is made to feel that by doing so he loses the respectful opinion of his neighbors and is avoided by them, as though in punishment. After a time his sense of honor or a threat from the Supreme Being forces him back on the path of duty. There is every indication that these demands of justice, /1091/ and hence the entire situation pertaining to justice, have been preserved unchanged among the Foegians throughout generations up to the present time (36).

[171] 36. In this respect our Tonrons are almost exactly like the Selk'nam. The moral law of the latter has been characterized and explained with an abundance of detail in Volume I, 518. A person who would take the trouble to compare the two would find surprisingly many likenesses and similarities.

517 776 626 An adequate explanation for the gravity of the demands of justice and the power of universal duty is offered by the reference to the ultimate originator of all this, namely, the Supreme Being himself. Our natives derive the existing custom regarding obligatory rules and laws from Watauinéwa in definite terms. It is he who demands that the individual Tonrons "adapt himself [to his conduct through life] as has always been customary," that is to say, according to the principles that he himself issued from the very beginning. The mental make-up of our Foegians is not the kind that would split hairs over individual conceptions and arrange the result in a complex chain of ideas. A general reference to traditional forms of conduct of their ancestors satisfies their intellect. What has been shown to agree with them is legally valid, and only for this reason. Thus the entire body of moral law rests on the firmest foundation and the compulsion toward duty is given the strongest impetus. This is not changed even by the following minor factor. Now and then I was told, but without noticeable emphasis, "Tuhing let us know how we Tonrons should conduct ourselves!" People like to say this to the stranger in the Tuhing when they acquaint them with the myths that surround this figure.

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577 Thus he is recognized as the deliverer of the regulations that Wanginbirra wants the Tarrana to observe. No one would ever dream of asking what justification Wanginbirra had for putting him and his fellow-tribesmen under the restriction of his laws nor of examining their meaning and goal in any way. It is clearly a matter of course for everyone to accept and take into consideration without the slightest objection all the moral regulations in the traditional form handed down from earlier generations or the expression of the will of the Supreme Being.

577 This way of thinking implies the close connection between religion and morals (31). Moral duties with their compulsory de-

> 31. This connection could not be closer or firmer, and this alone corrects the opinions collected by Cooper:132 that the two are of different origin.

mands are not suspended in mid-air, but, as has just been said, rest on a firm foundation, from which the coercions for either a dutiful or a faulty act derive their effectiveness. The Tarrana definitely express their conviction that Wanginbirra sees to it that his rules /1002/ are observed and that he punishes serious transgressions (32). The fear of this punishment has beneficial

> 32. According to the Tarrana conception only the guilty one is punished; his crime does not implicate other tribal members. In this sense Bridges (b):330 is right when he maintains: "a wrong that is committed concerns only the agent and the victim" /translated from Spanish/.

effects, although occasionally someone will purposely avoid a mistake so as not to forfeit his good reputation among his people. This is especially true of old people who are always aware of their duty to set a good example to youth. Granting all this, nevertheless the decisive factor in a person's behavior is the judgment of the Supreme Being. Everyone is afraid of his punishments, all the more so since one is helpless and defenseless against him. The

1: Gusinde--1031 E-5 (1918-1924) 1937 S116 Yahgan S116

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517 624 fear of punishment is heightened by the idea that the individual human being has no chance to rectify or be absolved of his transgression in any way, either by prayer or sacrifice. He must yield to whatever fate "that-one-up-there" inflicts upon him. He is Ahalla, the truly strong one towering over all, with whom no one can compete. A person who does his duty, however, feels safe under the benevolence and special protection of Hidihuan; hence he must fare well. An evil-doer, on the other hand, in view of the punishment which is almost sure to follow, will never again feel quite safe. In his evident lack of success in hunting and in all his work he can see clear threats calling for the severest atonement, namely, untimely death. There is also the attitude of fellow-tribesmen against the evil-doer who forgets his duty. They ignore him and obviously avoid associating with him; they cast aspersions on him and warn him about his delinquency. They give him no rest and even pursue him if he is a murderer or adulterer. In such a way the society itself takes part in the prosecution of punishment for a crime. No one, however, speaks of punishment which the culprit is to expect in the other world because in general the Yamana maintain that they do not know what form of existence the soul has there. Thus, since everyone knows that adverse and baleful consequences follow wrong-doing, this knowledge gives a person sufficient strength to stay on the path of universally binding duty.

511 Actually, conditions in the simple social organization of our Fuegians are more orderly, principled, and peaceful than many Europeans might believe, although they neither have a police force and courts of justice nor are under the leadership of chiefs. Their bleak homeland and their meager way of life have made them undemanding and content. Licentiousness and cruelty could not become doctrine among them. There are all kinds of circumstances that lift their personal and general morality above that of other primitive peoples.

060 /1093/ On the preceding pages the position and the relationship of our Fuegians to the deity they recognize have been characterized, as is required by the concept religion in its narrower sense. Their relations with other spirit and mythological personalities, which shall be discussed later, are very different.

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765 may leave the dwellings, make a noise, or play.

If a yamalaiemiina is to be held anywhere or if it has already been held, the news about it spreads over a wide area. Everyone wants to participate in it. Occasionally a few families are late in joining the mourners. The latter, of course, are always in the mood for this ceremony and, stimulated by them, the new arrivals actually initiate it without delay. If a universally beloved and influential person is being mourned, one yamalaiemiina follows another at short intervals, perhaps throughout the whole year. There is probably never a chiiyaa celebration that does not have a regular yamalaiemiina on a particular day; the same is true of a lengthy iima festival. The participants, however, then remain in the large assembly hut and the customary sham battle is kept within limits.

765 628 The law of blood vengeance (p.890) is in force among our Fuegians and imposes an obligation upon the relatives and friends of the murdered person. They band together and attack the murderer along with his followers. The combat between these two groups is called yamalaiemiina yiiwuna niiia and is obligatory after a murder. It is not impossible, although there is no definite proof, that the customary sham battle which has long been held after every ordinary death or in memory of all the dead at the public yamalaiemiina is derived from that first struggle after a murder, and that, in the course of time, this has become part of every general ceremony of mourning. The characteristics of the sham battle, especially the reproaches and accusations of the opposing pair, lead one to this assumption.

765 628 The general mourning ceremony always unites several families, and since it occurs often, an individual family takes part in it at least three times a year. Its extraordinary subjective value is obvious. Each yamalaiemiina irresistibly forces the individual to deep inner self-reflection and gravely reminds him of death. All those persons who have already concluded their life on earth come alive once more in his memory; their virtues and shortcomings are discussed and the transgression to which an untimely death is attributed is quite frankly named. All this causes the individual conscience to be stirred to the depths with self-accusations. Furthermore, it is no less effective that the conduct of the individual is loudly censured during the combat by one or

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another opponent who is permitted this opportunity for /1138/ ruthlessly setting forth his accusations. No one may take offense at being publicly accused. All kinds of things are disclosed in this way and reach the ears of the public: events long past, the quarrels and misdeeds of a murderer and all the members of his family are lengthily and inconsiderately dragged out into the open; the cruel behavior of a husband toward his deceased wife is loudly held up to him and his relatives for the hundredth time; the proved or suspected extra-marital relations of a dissolute woman are thrown in her face without the least restraint. Everyone who feels dislike for another or who has quarreled with him singles him out during the sham battle and gives him a piece of his mind. Disagreements between whole groups of families are also revealed and characterized in detail. As one can see, the loud reproaches of the sham battle are acts of undisguised and public conscience-searching of the other party by one who is far from offering palliation! The vivid warning which comes from the near and impending death also shakes up every participant and impels him anew to lead a blameless, orderly life, to make an effort to get along with others and to be on the best of terms with the members of his family, to be helpful to everyone, and in general to cultivate the virtues of a true, proper Tamata. Thus personal conduct and public order are inestimably improved by each yamalalemana. It is probably with the help of this institution that the general morality of the Tamata has been kept on a surprisingly consistent high level. Even though the motive which impels many a person to censure his opponent publicly may be neither noble nor fine, at any rate the outspoken accusation is not without effect.

The Tamata will not and cannot give up their general ceremonies of mourning so long as they persist in their ancient vague conception of the life of the human soul after death. The separation from each person who is snatched away by death is for them an everlasting farewell. Holly Lawrence often and definitely assured me in so many words: "The missionaries constantly urged us to give up the long and disturbing gatherings after the death of one of our people. They advised us: 'Don't weep so much, for we shall all see one another again after death!' But